

THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

VOLUME 10.

JACKSON, MISSISSIPPI; THURSDAY, APRIL 15, 1886.

NUMBER 8.

BAPTIST RECORD.

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6. OBITUARY notices and complimentary resolutions, not exceeding 100 words in length, published free; for all excess of this limit we will charge 2cts. for each additional word.

Address everything to

BAPTIST RECORD,
Jackson, Miss.

POETRY.

OURS.

BY HANNAH CODDINGTON.

How blessed 'mid earth's crosses,
Its many cares and losses,
To have one faithful friend,
Which time nor absence changes,
Nor even sin estranges!

How soothing 'mid earth's vexings,
And often sad perplexings,
To know a calm above us,
With help for our decisions,
With tenderness for chidings!

How precious when forsaken,
Wounded, or sorely shaken,
To feel a true heart's loving!
All these and more to ease us
We find in our Lord Jesus.

[Sunday-school Times.]

PROCEEDINGS

OF THE STATE WIDE MINISTERS' CONFERENCE.

HELD WITH CLINTON BAPTIST CHURCH, APRIL 6-8, 1886.

The State-wide Ministers' Conference of Mississippi met with Clinton Church April 6th, 1886, at 11 o'clock A. M.

On motion, Bro. Z. T. Leavell conducted the devotional exercises.

Sang "What a friend we have in Jesus."

Prayer was led by Bro. H. F. Sproles. Read the 12th chapter of Romans.

Bro. Lomax said the tenderest appeal in all the world is found in the 1st verse of the 12th chapter of Romans. Oh, the mercy of God to save such a rebel as I, the worst of the bad; but the transcendent mercy is that I should be privileged to preach the Gospel of Christ.

Bro. Gray said the key to the verse was the "therefore." God's goodness has been mentioned, "oh, the depth of the riches, both of the wisdom and knowledge of God. Therefore, therefore, I beseech thee."

We joined in prayer, while Bro. Ball lead. Sang "My faith looks up to Thee." Again, we joined in prayer, while Bro. R. A. Cooper lead.

The Conference then went into permanent organization, which resulted in the election of Bro. L. Ball Moderator, and Bro. R. A. Cooper Clerk.

On motion of Bro. Gray, the time of meeting was made as follows: meet at 9 o'clock A. M., at 2:30 P. M.

and 7:30 P. M.; adjourn at 12:30 P. M., 5:30 P. M., and —.

Bro. Gambrell then said: "Good thoughts go before good deeds, large thoughts before large deeds. Let us enlarge our thoughts. Since we want our best thoughts we should seek our best help—God. Then, when we have our best help and our best thoughts, let us speak them freely to each other.

Bro. Melvin believed much in economy. It could be practiced with profit in almost every department of life, but he entered his protest when economy was introduced into one place—the devotional exercises. He then asked prayer on Canton and Bro. Mathis.

Bro. J. H. Edwards reported a revival in progress in his town and asked the prayers of God's people. Bro. Lomax realized that this meeting would have much to do with the weal of the churches. In behalf of himself and people to whom he preached, he prayed the prayer of Esau: "Hast thou not a blessing for me?"

Moved, that the introductory sermon be preached by Bro. Lomax this evening at 7:30 o'clock.

NIGHT.

A good congregation joined in singing "Only trust Him." Read some selections from John and Acts. Prayer was led by Bro. Lomax. Sang "Come, Holy Spirit, Heavenly Dove."

The sermon was preached to the edification of all, from John, 14th chapter and 26th verse. Theme: "Personality of the Holy Spirit, and his office work."

MORNING SESSION.

Devotional exercises conducted by Bro. S. W. Sibley, who read from 4th chapter Hebrews.

Sang "Oh, for a closer walk with God." Again we prayed, while Bro. C. B. Freeman led. Bro. E. B. Miller said our trouble is that we neglect our devotional natures. Students at our Seminary sometimes do this and actually grow sluggish while studying the very word of God. We, as preachers, complain that our congregations are not appreciative; let us give them an example; let us have devotion in every prayer, song and talk.

Report on order of exercises read, and, on motion, adopted.

REPORT.

Bro. J. H. Edwards read a paper on "Baptists and Higher Education." He showed that Baptists have been in the fore front in founding colleges, in educating the masses, in circulating the Bible, and in all the great missionary movements.

He urged that we should not misuse the triumphs of our fathers. The very ease of obtaining a higher education may make us sluggish. We can recline on our fathers' achievements for our present glory, or we can resolve to make, if possible, better men than our fathers. Sang "Nearer, my God, to Thee."

After a short recess, sang "One more Day's work for Jesus."

Bro. Bozeman read a paper—subject, "The importance of Mississippi College to all our Denominational enterprises." He said the College influence ramified every department of our Christian work.

What would even the BAPTIST RECORD talk about if it were not for the College. The College is the recruiting camp of Baptists. The paper was well received.

Bro. C. Ayer, representing a school in Jackson for training colored preachers, was on motion invited to a seat in the body and the privilege of the floor, then went to God in prayer while Bro. E. B. Miller lead.

Bro. Z. T. Leavell read a paper

and 7:30 P. M.; adjourn at 12:30 P. M., 5:30 P. M., and —.

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Bro. Melvin believed much in economy. It could be practiced with profit in almost every department of life, but he entered his protest when economy was introduced into one place—the devotional exercises. He then asked prayer on Canton and Bro. Mathis.

Again we sought God while Bro. H. F. Sproles led in prayer.

Bro. Gambrell wanted the boys to talk education when they went home. He wanted the professors to hustle out as soon as possible and talk education all over the State.

Bro. Jno. Powell realized that the College needs money. What he has done is a source of satisfaction, and he intends to do more.

Sang "Oh for a heart to praise my God."

EVENING SESSION.

Devotional exercises conducted by Bro. Cobran.

Sang "Jesus Lover of My Soul." Read 2d chapter Acts. Christians prayed while Bro. Lomax led. Sang "All Hail the Power of Jesus' Name."

We were again led in prayer by Bro. Z. T. Leavell.

Bro. Ball felt that the day had been of great benefit to us all, for two reasons, viz: 1. The attention had been earnest. 2. No foolish things had been said.

Bro. E. B. Miller read a paper on "Revivals—preaching as a means."

He said that preaching is the great God-given means of obtaining revivals. The preacher should remember three things, viz: What he preached, how he preached, to whom he preached. A genuine revival

is not seeking religion now. The great extremity of the heathen make it necessary to send them the gospel. We may neglect to send them the gospel, but death does not neglect to cut them down, nor does hell neglect to swallow them up.

To carry them the gospel it was necessary to cut through mountains and build railroads and dig canals, but Jesus Christ has made the nations.

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Bro. Edwards felt that the Lord was present, and truly a great revival will follow such a meeting. While Bro. Powell is calling so earnestly for help in Mexico, he trusted that someone would be directed to go.

Bro. Lomax wants the Lord to make us better preachers. Would rejoice infinitely more if the Lord would make his boy a preacher than if he should put him in Cleveland's chair.

Bro. Hatch said that preachers had lied themselves, and he wanted them to untie themselves and trust the Lord. Our great need is the power of the Holy Ghost for each service.

Bro. Webb lead in prayer.

NIGHT SESSION.

Devotional exercises conducted by Bro. Cobran.

Sang "Jesus Lover of My Soul." Read 2d chapter Acts. Christians prayed while Bro. Lomax led. Sang "All Hail the Power of Jesus' Name."

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Bro. Edwards felt that the Lord was present, and truly a great revival will follow such a meeting. While Bro. Powell is calling so earnestly

\$5.00 for Home missions.

Do you wonder that he felt happy when his church made him the bearer of her interpretation of the

"Go ye into all the world, etc.?"

We say well done for Steen's Creek Church.

Had a good time at Benlaf yesterday. It was collection day. I felt it my duty to say something in favor of missions, which I did to the best of my ability. At the close of the sermon I took a collection for Foreign Missions, which rounded up \$9.10; this is \$10.05 of her \$20.00 pledge, and this is only the second quarter. This is \$71.10 of the \$80.00 promised the Convention Board by my four churches, and a collection to take at one church yet on the second quarter. Must we put on the brakes when we reach the \$80.00 pledge?

W. H. H. FANCHER.

No, my brother, do not "put on brakes," but let your people give "as the Lord prospers" them.

Ogden Church (Central Association) sends up a contribution to the Board.

The Board meeting at Clinton was very encouraging. The quarter just closed was a hard one, but the work was in fair condition. Collections for State Missions were short of current expenses, but this is usual for this quarter. The weather prevented work on the field during most of the quarter.

THE UTMOST.

Agents, societies, pastors, church es., vice-presidents, and individual friends should do their utmost, between this time and the Convention, in raising funds, and treasurers, with all others, holding such funds, should be prompt in their payment. Our books close on the 30th day of April, at 12 o'clock, noon.—Foreign Mission Journal.

We emphasize this call. It will be about the last one before the Convention. Mississippi must send in several hundred dollars to make her usual record. Act, act promptly.

LOCAL OPTION ELECTIONS.

Over a large portion of Mississippi special elections will be held within a few months to determine whether, in the several counties, prohibition or saloons shall prevail. The question is a very simple one—whisky or no whisky. We feel concerned that Christians should do their duty, and their whole duty. To do this, we must give our full influence against saloons. This scarcely needs any argument to prove it. No one can fail to know that open saloons are the enemies of all good. Can a Christian fail to give his full influence against them? Can we have fellowship with the works of darkness? It is our duty to speak out fearlessly for the side of morality. Then, when the time comes, every Christian man should vote for prohibition and against the saloon. Shall we pray for the rule of peace in the land, for the prevalence of the gospel, for the salvation of souls, and then vote for the greatest enemy of all these? Let it not be. Now is the time for us to show ourselves Christian men. If the professors of religion in Mississippi do their duty, prohibition will prevail, and morality will bless the land. Who is on the Lord's side?

JACKSON COLLEGE.

This school has completed the tenth year of its work. The anniversary exercises of the College will begin Sunday afternoon, April 25th, by a sermon before the McKinney Missionary Society by Rev. J. E. Boulden, of Columbus. On Tuesday the debating society will be addressed by Rev. W. H. Bowen, of Macon. On Wednesday the graduating class will perform their parts.

CLASS OF 1886.

Addie M. Bradley, Jackson.
Bettie F. Combash, Jackson.
William H. Hemingway, Jackson.
Lucy B. Johnson, Natchez.
John A. Knighton, Brookhaven.
Alexander X. Noel, Harpersville.
Egbert B. Topp, Carrollton.
Mrs. Merino B. Topp, Carrollton.

Jefferson D. Tustin, Greenwood. The students were classified as follows: Number of males, 133; number of females, 119; total, 251.

Number engaged daily in the following studies in the class-room: Bible, 251; in five classes. Arithmetic, 233; seven classes. Grammar, 217; in four classes. Geography, 127; in four classes. History, 127; in four classes. Reading, 178; in five classes. Spelling, 178; in four classes. Penmanship, 200. Bookkeeping, 36. Algebra, 68; in three classes. Geometry, 17. Latin, 25; in two classes. Science of Government, 24. Chemistry, 44. Ecclesiastical History, 28. Theology, 25.

Besides the above, there have been students in music, in mental arithmetic and in Parliamentary Practice. A great variety of personal instruction has been given in off hours, together with numerous lectures, and much religious labor.

Number studying for the Ministry, 38; number preparing to teach, 179; number experienced in teaching, 70; number in Academic course, 100; number 16 years of age and under, 34; average age of those over 16 years, 21.27; number of married persons, 21; number of conversions during the year, 33.

The students and teachers have performed all the labor on the College premises (with slight exceptions) in dining room, kitchen, halls, barn, field, wood-house, laundry.

Two sermons every Sunday have been the practice, students some times preaching. Three prayer-meetings every week. The debating society has held meetings every Friday night, and the McKinney Missionary Society has had a meeting every month, and collected for missions about \$60. The missionary meetings have been of much interest and profit and the exercises consisting of essays and addresses on missions and mission work, interspersed with songs and prayers.

The young men have had opportunity, on two occasions, to spend a day in observing the business in the State Senate and House of Representatives. The College building and work rooms have been quite crowded much of the year, and the need of larger accommodations is imperative.

One of the graduates of this school is a successful missionary in the interior of Africa, among the Vogs. The College publishes a monthly paper devoted to religion, education and temperance. Several Baptist organizations have paid the term bills of beneficiaries. Many of the students can bring all their expenses within \$75 per year, and all of them within \$100; this includes board, tuition, books and traveling expenses. Fifty of the students have paid one-third or more of their bills by labor. This school is located one mile and a half north of the Capitol.

ASSOCIATIONAL MINUTES.

Will some one please send me immediately, at Jackson, a minute of the last session of the following Associations:

Bogue Chitto, Calhoun, Chickasaw, Choctaw, Coldwater, Columbus, Deer Creek, Gulf Coast, Harmony, Judson, Kosciusko, Liberty, Louisville, Magee's Creek, Mississippi, Mississippi River, Oktibbeha, Oxford, Pearl River, Springfield, Strong River, Sunflower, Tippah, Tishomingo, Tombigbee, Union, West Judson, West Pearl, Yazoo, and Zion. And these from the General Association:

Bethlehem, Ebenezer, Hobolochitto, Mt. Pisgah, Mt. Olive, Red Creek, Salem.

H. F. SPROLES,
Sec'y. Convention.

NOTICE.

The St. Louis Baptist Publishing Co. has just issued another edition of the "Infidel's daughter," by A. C. Dayton. This book is a priceless volume. Its winning arguments have won many from infidelity. Let Christian people of every name circulate it. Price \$1 postpaid. St. Louis Baptist Publishing Co., 1108 Olive St., Louis, Mo.

MINDEN, LA.

While others are reporting their meetings, I feel like giving an account of the gracious season of refreshing that our church has enjoyed. Our meeting, commencing on the fourth Sunday in March was preceded by a week of prayer, in which our beloved Brother McGee led, and his earnest words sank deep in the hearts of his hearers.

On Sunday and Sunday night Brother G. M. Harrell, our pastor, preached for us with good results as there was much interest manifested by the unconverted.

Brother Harrell is much loved by his church and is an acceptable preacher to the community.

On Monday night Brother W. S. Penick, of Shreveport, commenced a series of sermons that for power, pathos and instruction could not be exceeded. His sermons were exceedingly Baptist, and yet all denominations heard him gladly.

The church was greatly revived. Members that had been living afar off in the "land of Moab" expressed their determination to come back again to Bethlehem. Sinners were converted, and the whole community feel the power of the word.

There has been fifteen accessions to the church as the visible result of the meeting, but none can estimate all that has been accomplished. What a power for good is consecrated intellect.

Louisiana Baptists can but praise the Lord for sending in their midst such a man as Brother W. S. Penick. He is constantly making efforts to put new life into the work in the State and his influence is felt all over the State. His fine personal, his cultivated intellect, and pious heart, will do much to develop any cause.

BAPTIST.

FANNIN.

The people of this community have a peculiar way of "pounding" their pastor; and on the evening of the 1st inst., while the writer and his little family were engaged in their accustomed labors in their quiet home in Fannin, Miss., their attention was attracted by the talking and laughing of an approaching crowd.

The quiet of our home was soon broken by the entrance of forty or fifty persons of all ages and both sexes, and without religious distinction, all burdened with gifts to the writer and his family.

We received between seventy-five and one hundred presents, including glass-ware, crockery-ware, meats, corn, meal, potatoes, rice, sugar, molasses, lard, pickles, preserves, canned fruits and vegetables, butter, eggs, chickens, soap, and various articles of dry goods.

This unexpected visit was indeed a surprise and the kindness of these people, as shown in their gifts, was simply overwhelming.

I am unable to estimate the value, or express my appreciation of the presents. And I shall never be able to pay the debt of love and gratitude which the people have laid me under; but, as one cannot lose his reward for giving even a cup of cold water to a disciple of Jesus, I feel assured that God has a great blessing in store for this people.

This "pounding" had a different effect from the poundings I used to get when a boy, in that they used to make the surface smart, but this "pounding" made the heart to ache with a sense of its unworthiness.

After spending an hour or two in social and religious conversation, some appropriate remarks were made, and prayer was offered by Bro. Clark, the pastor of the Methodist Church, and the crowd dispersed.

Fraternally,

JOHN P. HEMBY.

Fannin, April 5, 1886.

To the Pastors of the Aberdeen Association:

DEAR BRETHREN—Having written to those of you who were not present at our Conference in Oklahoma, I now repeat my suggestion through the RECORD, namely: That we make extra efforts during the months of April and May to take collections for the objects fostered by our Convention Board. Let our churches be thoroughly informed with reference to the work, and let each member have an opportunity "to give as the Lord has prospered him."

the 2313 members of the churches composing our Association, will each make a contribution as God has prospered him or her, we will round up a beautiful sum by the Convention.

Brethren, look after these members, and I believe they will make the contributions. When you take a collection, please drop me a card stating the name of the church, the amount, and the object for which contributed. These cards will serve as directors to me, showing me which way I should travel, and how I should write; and they will also enable me to keep a correct account of what is doing, and therefore I can make a full report at our next meeting in October.

I am laying the foundation work in my own churches, and have built to the amount of ten dollars at Providence, and I have asked that church to go up to twenty-five dollars when I return to them the 1st Sunday in May.

Brethren, let me hear from you. I shall listen for a move throughout the Association.

E. E. THORNTON.

April 6th, 1886.

DON'T FORGET

That Whiting is now offering an elegant line of Spring and Summer goods at figures that cannot fail to attract attention. It has always been our effort to keep our prices on the bottom, but this season our goods are marked wonderfully cheap. The result of close buying and being content with small profits.

WE WILL SELL

Ladies' heel and toe slippers	75
new style.....	1.00
Ladies fine heel and toe slippers finest grade.....	1.50
Ladies kid Newport ties, very fine kid.....	2.00
Ladies fine kid button shoes from.....	1.50 to 4.50
Mundell's Solar-tops, nothing better made for children, misses and boys school wear.....	1.00
children's sizes.....	1.50
misses and boys sizes.....	1.50
Gent's canvas-balls.....	1.00
Gent's fine gaiters, Button and bells.....	from 1.50 to 6.00

PARASOLS.

There never has been a prettier, more stylish or cheaper line of these goods brought to this city. We bought direct from manufacturers, known to the whole world for the style, elegance and finish of their goods.

The Mauresque

Is black satin, lace trimmed, changeable linings and latest shape canopy, price, \$8.	
Black and colored satins, canopy top, lace trimmed.....	2.50 to 3.50
Plain black and colored satin.....	1.00
All silk, black.....	1.50 to 2.50
Lower grades from 35cts up.	
All linen buck towels 10 cents.	
Our own 25 cent towel is worth nearly twice the money and hasn't an equal on earth for quality and price.	
Landon and pines, 5cts.	
Check mousies, 5, 8, and 10cts.	
Heavy brown, domestic, 4, 5, and 6cts.	
Bleached domestic, 5, 6, and 7cts.	
A good straw hat for 5cts.	

Cape May Flats

These figures are only a hint at our uniform low prices. Come and look through our stock and we will tell you the rest. We offer no bates under the name of "Great Bargains," but propose to deal fairly and honestly with our trade, and sell our entire stock at the lowest possible figures.

W. A. WHITING.

IMPORTANT

We desire to correspond with several more active, intelligent men, with a view to getting them to aid us in selling "Alex. H. Stephens Pictorial History of the United States." A new edition recently issued with Appendix by Mr. R. A. Brock, Secretary of the Virginia Historical Society, giving a picture of his taking the oath of office. The most popular and fast selling book ever off the press in the South. Splendid terms. Also other attractive and fast selling books. A fine line of Family Bibles at exceedingly low prices; with or without the new version of the Old and New Testament in parallel columns. Write for circulars and terms. B. F. Johnson & Co., publishers, 1013 Main St., Richmond, Va.

HAVE you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

\$5.00

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

NEW DRUG STORE.

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Everything in our line at Rock Bottom prices.

Those who preach, lecture, declaim or sing, will and do find Hale's Honey of Horhound and Tar, the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c, 50c and \$1.

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IF YOU WANT A CLEAR, BRIGHT

SAFE LIGHT

— U S E —

Brown's Non-Explosive Petro

— A N D —

Brown's Family Oil,

BAPTIST RECORD.

HOME CIRCLE.

Conducted by Mrs. M. T. Gambrill.

POETRY.

NATURE'S LESSONS.

BY CLA. HORN.

As over the western skies
The sun-set's radiant glow was over-
spread,
Bathing the earth in roseate flood of
light.
A little child, in rapturous wonder,
said:
"It must be, this is heaven."
O rare philosophy!
That sees in nature's loveliness sublimity,
[And tending off to lead our thoughts
above]
The beauties of a brighter better clime,
Whispering of God and heaven.
Why are not all hearts thus?
How can we look on nature's lovely
views,
Portrayed in such divine sublimity,
With souls indifferent to her glorious
lures.
Her landscapes and her skies?
The reason must be this,
In childhood's heart the sense of beauty
dwells.
In keener, purer measure than ours;
Unseen images it quick dispels.
And harbors those that please.
Then, too, the cares of earth,
The world old question, what to eat and
drink,
And wherewithal our bodies shall be
clothed;
Do so engross us that we scarcely think
On loftier themes than these.

EDITORIAL.

TOUCH ME NOT.

The old fashioned name of our
bright-hued balsams was Touch-me-not. The name we suppose
was given, not as descriptive of the unprin-
cipled sycophant that *he always
no disturbance in his house; he sold
liquor to men and let them stay in his
house and drink as much as they pleased
so long as they paid for it, and did
not make a disturbance; but when they
became troublesome, he put them in
TO THE STREET*.

It is said the Orientals have a saying that dowers have spirits and that the spirits of people are, kindred to the flower-spirits. Perhaps this may explain the touchiness of some people, at any rate it would seem that on certain points all imitate the balsams in being Touch-me-nots, i.e. in not wanting their weak points touched. This was brought to mind very forcibly when a Christian objected to "too much being said against tobacco, because so many men of standing in the church and state indulge in its use." Is that the idea? Are the bad habits of only the low and degraded, to be objected to? Surely not. Else the young whom we wish to train upright may insist on voting who are the degraded and their standard of excellence being gradually lowered, none could be found deserving rebuke. It is not right to listen to touch-me-not advice in rebuking errors. Every cause, every habit, no matter how wicked and degrading, can find some champion, and it; some one who will stand out against its being touched with the finger of criticism or rebuke. Since we have no infallible ones among us we need not expect perfection, say some, but our imperfections can in no case absolve us from the obligation to strive after perfection. How are Christian people to help others to better lives if they may not touch the bad practices of those in high position? If they may not condemn wrong in broadcloth and sat in, they need not attack it when it is clothed in rags and tatters.

Now, as to the manner of touching, there is much to be said. We have none of us the right to touch our neighbors' lives in the weak, sore spots of self-indulgence with fingers heated by personal spite and nerves and strengthened by prejudice. Such touches convey the venom of serpents, and can never help any one on to holy living.

The touch of healing given by the Divine Master had in it great tenderness. We might be wiser and

more successful in turning straying folk into the right way if we sought course to wine, when, I think, they far special strength from him at had more need to run to water—namely, when overheated with the sun or frozen and frigid with the cold, or when overstrained with speaking, or exhausted with study and reading of books, and generally when weary with violent exercise and long travel. Then, indeed, they fancy that they ought to drink wine as it nature herself called for such treating, but in truth she desires no good to be done to her in this wise. Such persons should be totally debauched of wine, or else enjoined to drink it well allayed with water.

TEMPERANCE.

A gentleman furnishes this clipping but we do not know what paper it was taken from, or who deserves the credit, or discredit, of its authorship.

DRUNKENNESS.

There is as much iniquity wasted on softish drunkards as upon brutal murderers under sentence of death, and the former is no more deserving of it than the latter. The bleak-eyed, bloated scoundrel is addled and caressed, while the bar keeper is shamed and damned.

There is no excuse for the drunkard. Most men have enough power if properly exerted to abandon the habit of drinking to excess.

Those who haven't are to be classed with idiots, and like them should be restrained of their liberty, and prevented from doing harm to themselves and others.

It is not the use but the abuse of liquor, that is a crime. Drunkenness is set down as a crime against God; it is also a crime against nature and the laws of the land, and as such it ought to be frowned upon, not petted and addled.

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BAPTIST RECORD.

COMMUNICATIONS.

THE BIBLE OF DR. JOHN CLARKE.

THE CHIEF FOUNDER AND STATESMAN OF RHODE ISLAND—THE LEADER IN LIBERTY OF CONSCIENCE IN AMERICA—THE FIRST PASTOR IN AMERICA.

He was born in England, October 8, 1609. Attained high repute for ability and scholarship in languages, law, medicine and theology. Joined the "Particular Baptists." Came to Boston November 1637, and for his principles was refused a residence and disarmed. He at once became a leader of the great persecuted party called "Antinomians." He advised them to emigrate. They appointed him to select a home for a State, organized by a written compact as a "Body Politic," and elected officers in Boston, March 7, 1638.

He then led them to Rhode Island which they purchased of the Indians March 24, 1638. They increased to a hundred families that year.

Roger Williams obtained his lands at Providence the same day, but held them several months as his private property. He had been banished, not for his principles, but for overt acts of contempt of court and sedition, but was hoping to return to Massachusetts, and said he wanted no English company. He had with him but five men, of whom three were intensely hostile to him and left him in a few months, and one was a refugee from a criminal court. Seven months later there were but thirteen land owners at Providence.

In 1631 an English Baptist church at Amsterdam, in a declaration of doctrine, affirmed the right of all men to liberty of conscience, and their duty to lawful government. The Rhode Island colonists intimated both principles in their compact of incorporation made in Boston, and now on the Island established a complete State government, and declared liberty of conscience.

This was nine years before Providence had any constitution, statute or officer, and six years before Roger Williams published his work on Liberty and Conscience.

Dr. Clarke was from the first the minister of the Island, and soon organized a church which continues to this day as The First Baptist Church of Newport.

Roger Williams was then a Congregational minister, and when, in 1639, under a temporary impulse he desired immersion, he rejected Dr. Clarke and the organized Baptists, and immersed a friend, who in turn immersed him. But he soon abandoned fellowship with the band which he had immersed, and afterwards wrote in reference to Dr. Clarke's immersion in Providence, "I have not satisfaction, neither in the authority by which it is done, nor in the manner."

In 1644, Roger Williams obtained a royal patent for Providence Plantations, which *unjustifiably took in Rhode Island, abolished its government, and even its name, and required conformity to the laws of England*, which were then severe to non-conformists.

Four-fifths of the population and wealth of the State, in Newport and Portsmouth, bitterly opposed union with Providence and Warwick until 1647, when by the influence of Dr. Clarke a State organization was effected. Providence demanded and obtained representation equal to that of the Island towns, which were very much larger, but directed her delegates to accept the model government "That hath lately been shown unto us by our worthy friends of *The Island*." The code adopted concluded with these words: "Otherwise than thus what is herein forbidden, all men may walk as their consciences persuade them."

Dr. Clarke was a member of the State Legislature at its organization in 1647 and in 1648. He was also Treasurer and Assistant (i. e., Vice-President) for Newport, in 1649-50. In 1651 Dr. Clark visited Lynn, Mass., preached at the house of a member of his church, and was imprisoned for it three weeks in Boston. He seized the occasion to make a declaration of Baptist doctrine, and demanded a debate on four theses affirming in substance as follows:

First—Jesus is the Christ, and sole Lord of his church.

Second—Baptism, or dipping in water is a commandment of Christ. Only believing disciples are to be baptized and walk in the visible order of Christ's house.

Third—Believers should testify of Christ on all occasions, but with meekness.

Fourth—A believer may not restrain another man's conscience, nor his person for his conscience or worship.

In 1652, Dr. Clarke was sent by the Island, and Roger Williams by Providence, to England to procure a revocation of a commission to govern the Island, which had been obtained by Mr. Coddington, its late President. They effected this object, and Mr. Williams returned. Dr.

Clarke remained in England twelve years, and was commissioned successively to Parliament, Cromwell and Charles II., as agent of the whole State of Rhode Island to obtain a satisfactory charter, against the opposition of Massachusetts and Connecticut.

In an address to Charles II. he said: "Your petitioners have it much on their hearts to hold forth a lively experiment that a flourishing civil State may stand, yea and be best maintained with a full liberty in religious concerns."

He obtained, July 2, 1663, the royal assent to a charter in which many signs indicate that he was its writer. This charter defeated all enemies of the State, and was itself so complete a scheme of government that it continued to be the *Constitution of Rhode Island until 1842*. Written while John Bunyan was in prison, it said: "All and every person may at all times hereafter freely and fully have and enjoy his own and their judgment and consciences in matters of religious concernment. * * * any law, statute, usage or custom of this realm (England) to the contrary hereof in anywise notwithstanding."

Dr. Clarke returned home in 1664.

Was a member of the Legislature from 1664 to 1669, when the new office of Deputy Governor was created, to which he was elected in each of three successive years. The Legislature testified its dependence on his legal knowledge and abilities by placing him at the head of a committee to revise the laws, and by appointing him alone in 1666 to revise the code, "leaving out what may be superfluous, and adding what may appear unto him necessary."

He resumed his position as leading Elder of the Newport Baptist Church in 1664, and held it till his death, which occurred April 20, 1676.

Having no children, he left a considerable estate in trust for charities, and "The bringing up of children unto learning." This fund is still doing its beneficent work in Newport.

The Bible belonging to Dr. Clarke has been presented to Rochester University with this note:

This Bible, of the Geneva version, published in 1608, given to Dr. Clarke by his father, has descended in the family of his brother Joseph, and was bequeathed to me by my father.

In the hope that new generations of Baptist ministers will be led to more correct understanding and teaching of the history of liberty of conscience than have prevailed heretofore, I consign this Bible in perpetual trust to the University of Rochester, N. Y., on conditions as follows:

It is not to be a part of the assets of the University. It shall be exhibited under glass, but not yielded to the handling of the curious or seekers of genealogical information.

It shall be accompanied by a conspicuous paper or card, calling attention to the distinctive honor of Dr. Clarke above that of Roger Williams.

When the Trustees of the University of Rochester shall be unwilling to comply with these conditions, or shall fail to do so, they shall resign the Bible to the possession of the Historical Society of Newport, R. I., upon demand of the chief officers of the said Newport Historical Society, which Society shall then become its perpetual custodian.

JOHN C. C. CLARKE.

ALTON, ILL., 1885.

MARRIED.

At the residence of the bride in Monroe County, Miss., April 6, 1886, Mr. Gilson B. Gray, of Bowie, Texas, and Miss Katie B. Strong.

They took the cars on the same day for their future home in Texas, followed by the best wishes and earnest prayers of many friends. May a kind Providence guide and bless their journey through life.

M. V. NOFFSINGER.

On the 8th of April 1886, at the residence of the bride's brother, Captain John L. Kingsbury, by Rev. T. Kingsbury, Eld. E. K. Branch, and Mrs. P. K. Glass.

RESOLUTIONS.

WHEREAS, God, in his boundless wisdom, has called from the labor of earth to a higher life and higher world our beloved brother and deacon, W. M. Harris, an honored member of our church for 38 years, who was a kind husband, an affectionate father, whose life was a model of Christian meekness and forbearance, who, amid the trials and troubles of life, never faltered in duty to the Master's cause, and who, by many deeds of love and kindness, as well as faithful services rendered as a deacon, has endeared himself to this church; and

WHEREAS, by the dispensation of Providence, many hearts are bereaved, and sadness is made to fall on this church and community; therefore be it

Resolved, That in the death of our fallen brother this church has sustained an irreparable loss; a pillar has been removed which can never be replaced, a good counsellor forever gone.

Resolved, That while we recognize in the death of our beloved brother the unerring wisdom of a kind Providence, yet we deeply mourn his departure, and extend to the stricken widow and numerous sorrowing children our heartfelt sympathy and prayers in this sad hour of their misfortune.

Resolved, That a copy of this preamble and resolutions be published in the BAPTIST RECORD, and that a copy be furnished the family of the deceased, and that also a copy be spread on the church record.

The above was read and adopted in conference of the Philadelphia Baptist Church, Marshall county, Miss., the second Sabbath or Saturday in March, 1886.

JOHN RICHARDSON
Moderator
H. F. KNIGHT
Church Clerk.

THE BEST

boon ever bestowed upon man is perfect health, and the true way to insure health is to purify your blood with Ayer's Sarsaparilla. Mrs. Eliza A. Clough, 34 Arlington st., Lowell, Mass., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful

Blood

purifier, it is very much superior to any other preparation of Sarsaparilla. All persons of scrofulous or consumptive tendencies, and especially delicate children, are sure to be greatly benefited by its use." J. W. Starr, Laconia, Iowa, writes: "For years I was troubled with scrofulous complaints. I tried several different preparations, which did me little, if any good. Two bottles of Ayer's Sarsaparilla effected a complete cure. It is my opinion that this medicine is the best blood.

Purifier

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

AYER'S
Sarsaparilla

It has effected an entire cure, and I am now as well as ever."

Sold by all Druggists.

Price \$1; Six bottles, \$5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

NEVER SAY DIE
THOUGH YOU CURE
TILL Your Heart Aches

When the "LIFE RESTORING" East India Remedy is at hand—One bottle will satisfy the most severe cases. DR. H. H. AYER, Prepare a portion of Indian Hemp with perfectly pure Consumption, Bronchitis, Asthma, Nervous Debility, and Nasal Catarrh. It is an Imported remedy. Try it—prove it to yourself.

There are a few extracts from letters of persons who were CURED, and now order for their friends:

"I fear I must be in decline, and as my medicines have not been of any service, I am about a year ago, I wish you to take them."

They true friend,

HANNAH MICKLE, Near Woburn, N. J.

"As your medicine cured me of Consumption, three years ago, I want him to try them, I gained fifteen pounds while taking the first three bottles." J. V. HILL, Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with Bronchitis nearly twenty years, and tried most all kinds of medicine, and says the Cannabis India is the only thing that gives her relief."

JANE A. ASHBOURK, Lovelaceville, Ballard Co., Ky.

"I know all about the Cannabis India. Fifteen years ago it cured my daughter of the Asthma; she had it very bad for several years, but was perfectly cured. Please send me a \$5 box of your medicine." JACOB TROUT, Deep River, Pownal Co., Iowa.

"I have taken the Cannabis India as directed, and am happy to tell you that I am perfectly cured of Nasal Catarrh. You were right, my trouble was not Consumption, but Catarrh."

JAMES A. CALDWELL, Walashk Ave., Chicago, Ill.

"It has cured Mrs. Bishop of General Debility of the whole system, of two or three years' standing, and others are trying it with success."

BEROUT & LESLIE, Simpson's Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' Cannabis India, and if they fail you, send us direct.

\$2.50 per bottle or three bottles for \$6.50.

Pills and Ointment, \$1.25 each. CHADDOCK & CO., Proprietors, 1022 Race Street, Philadelphia, Pa.

Rail-Road Time-Table.

ILLINOIS CENTRAL R. R.

(Great Jackson Route.)

Passes Jackson.

NORTH BOUND.

No. 2, Express arrives.....5:20 p. m.
" leaves.....5:40 p. m.

No. 4, Mail leaves.....12:48 a. m.

SOUTH BOUND.

No. 1, Express arrives.....2:53 p. m.
leaves.....4:05 p. m.

No. 3, mail leaves.....1:28 a. m.

L. F. MONTGOMERY, Tkt. Agt.

J. TURNER, Div. Supt.

J. W. COLEMAN, A. G. P. Agt.

YAZOO & MISS. VALLEY R. R.

Leave Jackson.....7:00 a. m.

Arrive at Jackson.....7:15 p. m.

—Except Sunday.

L. F. MONTGOMERY, Tkt. Agt.

VICKSBURG & MERIDIAN R. R.

(Queen and Crescent Route.)

EASTWARD.

Leave Jackson.....2:45 p. m.
Arrive at Meridian.....6:30 p. m.

Freight leaves Jackson at 12:30 a. m. and 4:35 p. m.

WEST BOUND.

Leaves Jackson.....10:50 a. m.
Arrive at Vicksburg.....12:40 p. m.

Freight leaves Jackson at 12:30 a. m. and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:00 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m., and arrives at Jackson at 9:40 p. m.

M. S. BELKNAP, Supt.

L. HARDY, Com'l. Agt.

J. W. DEMING, Ftr. & Pass. Agt.

MISSISSIPPI & TENNESSEE R. R.

GOING NORTH.

No. 1, Mail leaves Grenada.....5:05 a. m.

No. 3, Freight ".....5:30 a. m.

GOING SOUTH.

No. 2, Mail leaves Memphis.....4:45 p. m.

No. 6, Freight ".....6:40 p. m.

MOBILE & OHIO RAILROAD.

DOUBLE DAILY TRAINS.

NORTH BOUND.

Leave Meridian.....4:30 and 7:00 p. m.

SOUTH BOUND.

Arr. at Meridian.....8:20 and 11:45 a. m.

Through Sleepers from Mobile to St. Louis, and New Orleans via Columbus.

Passengers to and from Mobile change Sleepers (on same train) at Artesia.

C. J. WALLER, G. P. A.